1:Gabb N-5 (1873-1874) 1876
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Rama SA17

R 114 tion ever yet accumulated with reference to the Guatusos. I have carefully rejected many wonderful stories told me by persons claiming to tell what they saw, and have only availed myself of the accounts of those who seemed to exaggerate least, or whose position forbade me to doubt their assertions.

T [101] 175 648 The tribes of Southern and South-eastern Costa Rica are better known. The Terrabas, living on the Pacific slope, and their neighbors, the Borucas or, as they call themselves, Bruncas, live under complete subjection to the laws of Costa Rica, and the rule of a missionary priest. They may be strictly called civilized. But those on the Atlantic slope have had a powerful ally in the forces of nature, in resisting the civilizing efforts of the Spanish invaders. The heavy rains of the Atlantic seaboard produce a luxuriance of vegetation that may well nigh be called unconquerable. Broad swamps, dank and reeking with malaria threaten the European with bilious fever, fatal to energy if not to life. Three centuries ago Columbus sailed along the coast from the Bahia del Almirante, and in his usual florid style called this the Rich Coast, and yet it has never yielded to the conqueror or paid him tribute. Two centuries ago a little colony was planted far back in the mountains and one or two outlying missionary posts were scattered among the then powerful tribes. But a just retribution fell on San José de Cabecar. The hardy mountaineers did not submit to the oppressors' yoke like the gentle and hapless victims of Cuba and Santo Domingo. Even now the traditions are well preserved among them, and I have listened to more than one recital of outrages which I dare not believe to be exaggerated. Father Las Casas tells of even worse oppressions. In 1709 the people rose and massacred all who fell into their power. A pitiful remnant escaped from the colony, to wander for weeks in the woods and finally a handful reached Cartago. The Viceroy of Guatemala, in retaliation sent forces by way of the forest trails from Cartago and others across the mountains by way of Terraba. They surrounded, killed, and captured all the Indians they could, and carried their prisoners to Cartago. Some of these were divided among the settlers as servants, and have left a strong tinge on the cheeks of many a would-be high-toned Costa Rican. The remainder were settled in the villages of Tucuriqui and Orosi, where, though partly civilized, they still retain their original language, badly corrupted with Spanish. Since this disastrous ending to the colony, both parties have kept up a wholesome dread of each other and no further efforts have ever been made to found a colony on the Atlantic side of the country. At the same time, the Indians not only dread, but hate the Spaniards and even a trace of Spanish blood, or fluency in the language on the part of a dark-skinned or dark-haired person is a warrant for suspicion. It is not a hatred of the white race. Englishmen, Americans, and Germans are invariably respected and treated well, by the same people who are either insolent to the Spaniard or treat him at best with restraint.

T [132] [131] T [191] T 609 648

000 On the Atlantic slope, there are three tribes intimately allied socially,

near the savanna known as "Mano de Tigre" today. Here, various tribes, including the *Coto* were moved into the vicinity by the Spanish priests,[8] until in 1749, even the *Quepos* Indians were brought into the area and formed part of the community.[9]

PRESENT GROUPS

Boruca were at one time neighbors and, to some extent at least, enemies. The *Boruca* today include the *Coto*, *Turrucaca*, *Burucac*, *Quepos*, and the *Abubaes*.[10]

LANGUAGE

speech he also sees a resemblance to the *Boruca*.[12]

In connection with the name, *Boruca*, the Indians today do not use this term, but call themselves *Brunka*. *Brunka* is composed of two words, *brun*, meaning "ashes," and *ka* or *k·a*, meaning "within." Their town, however, they call *Boruca*. *Brunka* is singularly absent in the older documents of the Conquest and colonization, apparently coming into use around the nineteenth century.

NEIGHBORS

de Rebullida, as stated above. Here they have remained, isolated from their original territory, each group distrustful of the other. The *Boruca* distrust in particular their neighbors the *Térraba*. They get along best of all, but not very well, with the *Ujarrás*. Even within the Boruca community this isolation is evident. The women seldom visit each others' houses. As much as a year may pass without one going to the house of a neighbor, but, when they do, they are very garrulous, and enjoy gossiping and laughing, seated on their little four-footed benches.

ACCULTURATION

Brunkas, *Brunkas*, or *Borucas* began to lose their own culture and personality. The slow acculturation of these people by the Costa

also should be considered as part of this group. See Fernández, 1907, vol. VIII, pp. 421, 424.

[11] See Mason, 1940, pp. 86–87, and the linguistic map of Johnson, 1940.

[12] Lehmann, 1920, vol. II, p. 71.

[9] See Fernández, 1907, vol. VIII, p. 424.

[10] Fernández, 1907, vol. IX, p. 363.

3:Stone E-5 (1945) 1949
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Boruca

SOCIAL, POLITICAL, AND ECONOMIC ORGANIZATION

423 Land Tenure. The *Boruca* consider the
648 territory in which they live as the property of the tribe at large. Legally, the Costa Rican Government has not yet made a reservation of this section. This is due, perhaps, to the relative remoteness of the area from the towns of the central plateau, and to the very broken nature of the terrain. It may also be
●[609] partly the result of the hostile attitude of the *Boruca* to any stranger desiring to settle amongst them. No non-Indian has property in this region.

423 Each family has from three to five *manzanas*
311 for their own use, often as far as a league (3 miles) from the village. This is their "farm," and is worked continuously until the soil runs out, then a new spot is selected, and the forest
423 cleared to start again. The village, as a whole,
794 has a *manzana* for cultivation for the church.
[476] Each individual is required to do his share of work on this land. The Indians go in groups to clear the field and to plant it with corn, rice, beans, and sugar cane. Formerly the church had cattle, but this situation no longer exists in Boruca. When the crops are gathered, they are stored in a special room in the parish house to be kept for the use of the priest on
[735] his bi-yearly visits, or for the poor when the farming year is bad. Unfortunately, nowadays, this custom is slowly disappearing.

423 It is said that up to only a few years ago, the town also had its field, and that there were no individual small farms as there are today. The great number of barren hills which
311 are commonly called "savannas," and which clearly retain the vestiges of former tilled rows (see fig. 10, *e*), serve as silent proof of the authenticity of this tradition, as well as to the Spanish reports of the great number of Indians who inhabited this region at the time of the Conquest. The savannas today are of particular importance to the *Boruca*. Economically, these savannas furnish the roof of the house (see p. 12), and the food for the few animals which these Indians possess. Besides this, they yield a grass that is considered necessary to use in the bath of the new-born child (see p. 20), and a grass which is often used to make *maracas* (see p. 29). Consequently, no one is allowed to fence off the

[P. 26(A)]

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Bribri
Cabecar

Past	Present	Future
5 days past *shfLi*		5 days after today *shfiki*
6 days past *sérik*		6 days after today *seriki*

[TEXT CONTINUES TOP OF P. 26(B)--Qual/YST]

LIFE CYCLE

All events of life are bound by tabus and fear, and of necessity these occasions require the aid of the medicine man. Even on the Pacific slope where custom is less rigid, certain prohibitions and laws continue, although they are not freely discussed nor is their practise admitted to strangers.

Pre-natal. Both Gabb [98] and Pittier [99] have called attention to the fact that the Bribri believe that an unborn child can be influenced by certain objects seen or objects worn by the woman around her waist. This is not limited to the Bribri, however, but is also characteristic of the Cabécar. In addition to the information given by the above-mentioned authors, there are many more superstitions, some of which are cited below. Pregnant women cannot participate when certain types of poison are used for fishing (*see* Fishing), nor can they cut cacao trees. If they cut such a tree, when it is time for the child to die, he will wilt from the waist down in slow agony and will then require the aid of a medicine man to die (*see* Curing). A pregnant woman cannot eat from a pot, only from a leaf or a plate. If she fails to obey this rule, her child will be stupid or stricken dumb and not even the medicine man can cure him. If she eats *perico ligero* (sloth) it means that her family will be valiant and hard to kill. If the man is an *okym* (*see* Death), he cannot bury while his wife is pregnant. There is also the belief that the first time a girl is in this state someone has to die. Occasionally, therefore, the family of a dead person search for a girl in her first pregnancy and a fight with her family ensues. This does not happen on the Pacific side.

Tapir meat is tabu. Some months before birth, the medicine man gives the expectant

[TEXT CONTINUES MIDDLE OF P. 26(B)--Qual/YST]

[98] Gabb, 1875, p. 494.